

It is a well known fact that the
 human mind is capable of receiving
 impressions from the external world
 and of storing them up for future use.

The process of learning is a continuous one
 and the mind is constantly receiving
 new impressions from the world around it.

It is the duty of the teacher to select
 the material which is most likely to
 be of interest and value to the pupils.

The teacher should also be careful to
 present the material in a clear and
 concise manner.

It is the duty of the teacher to
 make the lessons as interesting as possible
 and to encourage the pupils to
 think for themselves.

The teacher should also be careful to
 make the lessons as practical as possible
 and to show the pupils how the
 knowledge they are learning can be
 applied to the world around them.

It is the duty of the teacher to
 make the lessons as useful as possible
 and to show the pupils how the
 knowledge they are learning can be
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**CORNELIUS, BY THE GRACE OF GOD AND FAVOR OF
THE APOSTOLIC SEE, ARCHBISHOP OF HALIFAX :**

To the Clergy, Religious Orders, and Laity of the Diocese :

Health and Benediction in the Lord.

DEARLY BELOVED :

Notwithstanding the various changes which have been, and are continually verified in the Social, Civil and Religious life of the human race, there are some features which have preserved an unbroken continuity from the dawn in Eden to our own day. They have existed at all periods of time ; they have been common to all epochs of civilization ; they have been characteristic of all tribes, and races, and nations. Hence they cannot be the outcome of any accidental circumstance, such as climatic influence, local traditions, or social environment. Their cause must be sought for not in an outward, and changeable condition of things ; but in an internal and essential constituent of our Nature. The cause must be equal to, and co-extensive with the effect ; where this latter is constant and unvarying, the former can not be variable and intermittent, but must be founded in the essence of our being.

Two unchanging intellectual features of man have been a belief in a God of some sort, and a desire to acquire knowledge. The human intellect realizes its dependence not so much as a conclusion of reasoning, as a necessary apprehension of its own limitations, which presuppose and postulate the exis-

tence of a Being not hampered by these restrictions. Our helplessness, despite our many endowments, cries out to a higher power as naturally as the terrified babe seeks safety in the protecting arms of its mother. The innate yearning of Nature, as well as the movement of grace, spoke through the repentant David when he wrote: "Out of the depths have I called to thee; O Lord, hear my voice." In the depths of his nothingness, and the weakness of his dependent being, he recognized both from his own helplessness, and from the world around him, the necessity of an eternal power. For "the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made, his eternal power also and divinity," (Rom. i—20.) The intellect, then, whether inspecting and analyzing its own nature, or viewing with a thoughtful eye the outside world, feels assured that behind the veil on which passing events are thrown out in bold relief, there exists a creating and guiding power illimitable and all-sustaining. Hence the only reasonable explanation of the universal belief of the human race.

The second unchangeable feature to which we have alluded is the desire to acquire knowledge. It was this desire, not kept, as the Apostle admonishes, within the bounds of sobriety, that led to the downfall in Eden: it is this same ill-regulated desire which led to divination and sorcery in the past, and leads in our day to a revival of these same practices under the more attractive titles of Spiritualism and Theosophy. "You shall be as Gods" (Gen. iii—5) was the promise that by the intoxicating hope of boundless knowledge which it delusively held out, nerved the first woman to commit the first act of disobedience. It is this same seductive whisper, falling on souls untrained to self-restraint, that causes so many to

follow after each scientific "Will-o'-the-Wisp," who proclaims he has found a short road, through pleasant fields, altogether apart from the beaten track, to a solution of the great questions which intimately affect mankind.

Now, this desire to know, arising as it does from our very nature, is, and must be good in itself; and only leads to evil when not guided and directed aright. Moreover, it has God for its author, and he having implanted it in our nature intended it to be gratified; and consequently, being all-wise, and all-powerful, has provided means for its legitimate gratification. In fact, we find the human intellect, with its inborn power and faculties, is capable of acquiring an absolute certainty of many things. In its process of reasoning, however, it is liable to err from various causes. Passion, prejudice, lack of logical precision, or some other circumstance, may so bias the reason, and distort its judgment, that an erroneous conclusion is drawn from what perhaps had been correct premises. In illustration of this we need only refer to the many contradictory theories which scientific investigators, from time to time, publish to an over-credulous world.

Whilst we must hold fast that the human intellect can acquire, by natural light, a knowledge even of God's existence, of its own immortality and the freedom of the human will, the experience of past ages forces us to admit that, owing to the weakness of our fallen nature, only feebly and by a few were these and kindred truths realized. Principles of morality, too, which should guide any well-regulated life, although cognizable to reason, were from a similar cause, in great part either unknown or disregarded. To enable man to satisfy more fully, more rapidly and more surely his desire of knowledge in things, which might be known by the light of reason, and to

attain to higher and more perfect truths which lie altogether outside the range of unaided reason, our loving Father deigned to reveal them to us. As St. Paul says : " God having spoken on divers occasions, and many ways in times past to the fathers, by the Prophets, last of all in these days hath spoken to us by His Son whom He hath appointed heir of all things, by whom also He made the world." (Heb. i—1-2). As Revelation is knowledge it cannot possibly be in contradiction to known truths, neither can it in any sense hamper, or restrict our intelligence. Quite the contrary. It casts a fuller light on what we may already know, and carries our intellectual vision forward to a farther range, and to a loftier plane. It aids the intellect as the telescope does the eye, and its teachings can no more be in contradiction to the former, than the action of the telescope is to the latter. It follows from this that an accurate knowledge of, and belief in the teachings of Revelation, will enable the intellect of man to attain to the highest degree of human knowledge ; and without the former the latter is necessarily impossible of attainment. Again, to illustrate this we need only call attention to the pitiful spectacle presented by unbelieving scientists in our day, and to the deplorable fact that a not inconsiderable part of the reading world, calling itself Christian, take these men as their guides, teachers and authorities on the awful problem of life—its duties, its responsibilities and its future. The former are aimlessly groping in the twilight, like the Pagan Philosophers of yore, proclaiming a dogma one day, and contradicting it the next, and occasionally parading as a wonderful discovery, a truth known even to the little ones of the faithful ; whilst the latter, bewildered and confused, sink into hopeless indifference, or happily turn at last to the one divinely constituted teacher of mankind.

It is only the word of God, the truth of God, that can satisfy the intellect, solve the problems of life and death, give peace to the soul, and vindicate the ways of Providence in the chequered history of our race. To the non-believer doubt and mystery enshroud our origin ; fate, or evolution, or inexorable laws, shape our lives ; utter extinction, or at best a mingling of our noble spirit force with the blind electric currents of the surrounding azure, our hopeless future. This is a fair presentment of the Gospel taught by scientists who "liked not to have God in their knowledge," (Rom. i, 28,) and re-echoed by emasculated males and unsexed females in book and magazine and daily paper. The believer, on the other hand, knows and can clearly prove we come from God ; we can make or mar our own lives, and after death shall receive the guerdon of everlasting bliss, or the doom of eternal misery. For the word of God is no dead and forgotten language ; it is no barren fig tree of science withering away by old age, or perishing from lack of vitality, because of the gardener's neglect. Far otherwise ; "the word of God is living and effectual, and more penetrating than any two-edged sword," as the Apostle has it, (Heb. iii, 12.) On "divers occasions" and "in various ways" God made known his will ; but in the "fulness of time," when he spoke through his son, whom he had constituted the "heir of all things," he gave the custody of that word, and the commission of teaching it to his Church, against which he promised the "Gates of hell" should never prevail, (Matt. xvi, 18.) By reason of this promise the Church did not and could not fail in its guardianship of God's word. In fact, she is the embodiment of that word, being the visible expression of God's will. She is as much the light of the spiritual and religious life, as the sun is of the physical. In the

present order of things nothing can replace the sun ; and in the supernatural order to which man has been raised the Church cannot be superseded. Each in its way and its measure is the power of God manifested for the good of man. It is as unreasonable, then, to maintain that the Church has failed, as it would be to say that the sun had not fulfilled its mission. And just as one who should shut himself up from the glorious sunlight, and live forever in a darkened chamber, would have no healthy fancies, no lovely visions to refresh and invigorate his intellect, so the one who lends a deaf ear to the voice of the Church, which is God's voice, and turns away from her light, must suffer spiritual mildew and intellectual dry rot. This is why, outside of the Church, all, except those who unconsciously hold her truths, are the veriest babes in spiritual science ; and, satisfied with the husks, fail to reach the sweet kernel in questions of natural knowledge.

The commission and the command to "teach all nations ; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost ; teaching them to observe all things whatsoever I have commanded you," (Matt. xxvii, 19--20) were faithfully carried out. Neither toils, nor opposition nor cruel persecutions daunted the ministers of the Church, for they knew the Saviour would keep the promise which accompanied the foregoing command—"And behold I am with you all days even to the consummation of the world" (Ibidem.) The purity and integrity of the Gospel message were jealously guarded too ; and any one daring to preach a doctrine other than the one delivered by Christ to his Church, was promptly anathematized and cut off as a betrayer of the truth. All along the pathway of the Church's history, from Apostolic days until our own, we can find traces of decaying heresies, which, like diseased

and withered branches lopped off by the prudent gardener, give eloquent testimony to the zeal and anxiety of the Supreme Pontiffs for the preservation of Christ's message in its original purity. Had personal considerations, or poor human expediency been their motive, they would have paltered at some juncture with their duty, and spared the sentence that condemned, and stayed the excommunication which cut off whole districts and nations. But being the successors of St. Peter and the inheritors of his power and prerogatives, they were endowed, also, with the gift which our Lord's prayer had obtained for him, and animated by its spirit. For not in vain did Christ say: "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not; and thou being once converted, confirm thy brethren." (Luke xxii. 31-32.) Only the efficacy of that prayer can offer a reasonable explanation of the consistent action of the Popes in condemning in all ages, and under all circumstances, teachings at variance with the deposit of faith, and of their never having been guilty of a contradiction in doctrine.

The earlier heresies smitten by the Church's anathema have long since ceased to be more than obscure historic names. Those condemned in the sixteenth century, although powerful for a time by reason of material strength, have ever been sterile in the missionary field, and hopelessly divided at home. The old time belief in Divine Revelation is being gradually sapped to an alarming extent. The absence and denial of a lawfully constituted authority has been followed by its logical consequence—religious anarchy. The Sacred Scriptures once revered as God's word, are doubted and even contradicted; science is supposed to have destroyed their claims to inspiration. True, very many devout non-Catholics

deplore this ; yet they remain in a form of Religion which is powerless to condemn these blasphemers, who are only carrying the principle of private interpretation to its ultimate and necessary conclusion.

But the written, as well as the spoken, Word of God is in the custody of the Church, and claims her solicitude. Hence, the zealous and learned Pope who now sits in the Chair of St. Peter has lately given to the world an Encyclical Letter on the Holy Scripture, which is destined to produce deep and widespread effects. We exhort you all, dearly Beloved, to procure a copy of that document, and have it carefully and frequently read in your families. Treasure up its words of wisdom and Faith ; and learn from the concise history it gives of what holy men have done for biblic science, to glory in the learning and vast knowledge which have in all ages adorned the church. You can buy it, in English, for a few cents ; by distributing copies of it you will be doing a most meritorious act in supplying an antidote to the open, or half-veiled attacks so often made against the authority and sacred nature of the Gospels, and other books of the Scriptures. The speculations and fanciful theories of men who leave God out of their calculation, or set out with the purpose of refuting Him, and who rely for their arguments on deceptive philological analogy, or still more illusive internal evidence, backed up by sensational rhetoric and appeals to the "enlightened spirit of the age," are, when fairly weighed in the balance, found to be less reasonable, less probable, less convincing than the uninterrupted testimony of eighteen centuries of interpretation and teaching by the authorized guardian of the Old and New Testaments.

To you, dear Brethren of the Clergy, who share in the ministry of the Word, the letter of our Holy Father should be an ever-present manual for thought-

ful study. Be anxious to profit by its many practical suggestions, so that your ministrations may be more fruitful unto the Salvation of Souls. Especially during the coming season of Lent, be mindful of the Apostolic warning—"Preach the Word." Teach God's Law to the little ones of the flock with earnest and unwearied zeal, for the "Word of God is living and effectual." Without it there is no Christian life; without it your ministry will be barren, and your labors vain.

Happy are you, dear children of the Laity, in being members of the Church of all the Ages, wherein the Spoken and Written Word of God are preserved in their integrity, and expounded by legitimate authority. Their message is not the indistinct murmurings of the sea shell sounding differently to different ears; it is spoken in clear and unmistakable tones yesterday, to-day, forever. If, however, you are to derive benefit therefrom, its commands must be obeyed. In whatsoever day you shall hear God's voice harden not your hearts. Approach the Holy Sacraments during this Lenten time, and be doers as well as hearers of God's Will.

The Grace of our Lord Jesus be with you, Brethren.

This Pastoral shall be read in every Church of the Diocese on the first Sunday after its reception that the Pastor shall officiate therein.

✦ C. O'BRIEN,

Archbishop of Halifax.

E. F. MURPHY,
Secretary.

HALIFAX.

Feast of the Conversion of St. Paul, 1894.